

9. iNBEAj whether it be the
 unskilled or the
 skilled who celeh rates thy praise, each
 rejoices in
 his desire for thee, 0 SATAKRATTT, whose
 wrath presses
 ever forwards, who meetest the foe?
 proclaiming "it
 is L»

10. If the strong-armed slayer of
 enemies, the
 destroyer of cities, will but hear my
 invocation, we,
 desiring wealth, will with our praises call
 on IHDRA
 SATAKRATTT, the lord of wealth.

XXXVIII •"•-"•• ^Te are no^ ev^ w^o ^wors^ip him,¹
 nor too
 poor to offer gifts, nor destitute of
 sacred fires, —
 since assembled together, when the *Soma*
 is effused,
 We make INDRA, the showerer, our
 friend.

12. We join (to our rite) the mighty
 INDSA, the
 subduer of enemies in battles, the
 inviolate, him
 to whom praise is due as a debt; he,
 the best of
 charioteers, knows (among steeds) the
 strong racer,
 and (among men) he, the bounteous,
 (knows) the
 offerer whom he is to reach.²

13. IISTDBA, give us security from him of
 whom we
 are afraid; MAGHAVAN, be strong for us
 with thy
 protections ; destroy our enemies, destroy
 those who
 harm us.³

¹ Sayana takes *mandmahe* as a transitive verb, cf.
 v. 6. 1 ; more
 probably it means "to appear, " — "we do not

appear evil," etc.

* Sayana's explanation of this verse is obscure ;
 he seems to
 take *v of mam* twice over, with a difference in meaning in
 each
 clause. I have supposed that *veda* is to be repeated in the
 second
 clause ; but this is doubtful.

* *Sana, Veda, I. 3. 2. 4. 2; II. 5. 2. 15. 1*
 (with *utaye* for